

ANTI ANSWERS SUFFRAGE DATA

Their Arguments Turned
Against Them by Pitts-
burgh Woman.

ANTIS MOSTLY CONVERTS

They Have Gone Through "Votes for
Women" Stage, Miss Eliza D.
Armstrong Says.

By MISS ELIZA D. ARMSTRONG.
Register Pittsburgh Association Opposed to Woman
Suffrage.

It is amusing to note how some persons assume that every one who does not agree with them has not "developed" to the same extent as themselves. Your average Socialist, for instance, who thinks the whole world could be run like a watch if it were turned over to an industrial trust controlled by politicians, promptly assumes that you are not "enlightened" because you do not agree with his or her theory. And your average suffragist, who believes that women are "slaves" unless they are voters, as promptly questions your intelligence when you presume to doubt her dreams.

Recently, a suffragist stated patronizingly that President Wilson had probably never heard the woman suffrage question discussed before entering the White House—without in the least seeming to realize that she was trying to make persons believe that one of our greatest statesmen and scholars, as well as an historian and student of politics, had never become familiar with the "votes for women" argument that has been before the country since 1848. Another suffragist as patronizingly rushes in to shower compliments on the cleverness of Mrs. A. J. George, the noted anti-

suffragist lecturer, and says that she is "really on the affirmative side, though has not yet discovered the fact," and is a "large part suffragist."

Reformed Suffragists.
This would be rather impressive were it not for the fact that Mrs. George, like Mrs. Dodge, president of the national association; Mrs. Goodwin, and other prominent anti-suffragists, formerly was a suffragist. Likewise, there are prominent anti-suffragists who were formerly Socialists. When the suffragists see persons entirely familiar with their whole series of arguments from A to Z, they believe that these women are "almost suffragists" and don't know it—that they are just "getting on" to suffrage.

The fact of the matter, that the person might have gone through and beyond suffrage, doesn't occur to suffragists as possible. It is the same with the average theorist—if you are familiar with his theory, he thinks you believe it because he does, not dreaming that you might have shared his whole scheme once until you learned better.

Antis Mostly Converts.

Most anti-suffragists who are going to the trouble and expense of organized opposition to the suffrage movement have gone through the "votes for women" stage of development—that is the reason they are anti-suffragists. On the contrary, the anti-suffragist, on the whole, is afraid to read, think or talk of the anti-suffrage arguments. Few are familiar with them—or they would be anti-suffragists. They must close their minds to the reasons why women should not vote in order to maintain the belief that they should. Some of them even maintain that reasons have nothing whatever to do with it, and blast their own "cause" without any assistance from the anti-suffragists.

There are many suffrage arguments the anti-suffragist knows that have never occurred to the suffragists, it seems, and the constant unfamiliarity some of them exhibit about the most elemental facts and figures connected with their movement is astonishing.

For instance, an anti questioner in New York the other day had to inform a suffrage speaker who was supposed to answer practically anything that Wyoming got "votes for women" before Colorado. Another thing the suffragists do, which to us seems so useless and monotonous, is to keep on using the same old slogan that were in use sixty years ago, and some of which originated in the eight-

eenth century. "Taxation without representation," "women are people," "a government derives its just powers from the consent of the governed," etc., are hoary with age, and were not even originated in the first place with any reference to "votes for women." On the other hand, the only logical arguments they might use to prove woman suffrage of benefit are repudiated by their highest officers as having no bearing on the question. Dr. Anna Howard Shaw, president of the National Suffrage Association, in a signed article in the November annals of the American Academy of Political and Social Science, blandly announces:

"Facts as to the results of equal suffrage, or the number of women who want suffrage, or the reason they ought to want it, have no bearing on our question."

She also tells us: "I contend that we should not answer our opponents when they argue along these lines."

What Else to Argue?

Now, this was a welcome admission of the anti-suffrage arguments as being unanswerable when woman suffrage is judged by the facts—its results, the number of women who want it, and the reasons they should or should not want it. If suffragists cannot argue with the anti-suffragists along these lines, how are they to argue at all?

There are no reasons why women shouldn't vote, or the anti-suffragist would have found them long ago; the suffragists say—and in the same breath admit that they must disregard facts, results and public demand as well as reasons in order to plead "votes for women." Outside of taxation, which a suffragist more advanced than her sisters told us a year ago "no up-to-date suffragist now uses," and the old "human being" argument from the French revolution, and the suffrage slogan lifted from the Declaration of Independence, the Constitution, etc., where they didn't refer to "votes for women" in the wildest dreams of their originators—what other reason can suffragists advance than those covering the "facts as to the results," or the reasons why women "ought to want suffrage."

"Of course," a feminist debater recently declared, "the majority of women don't want to vote, but they ought to want to vote, and we are not going to have much progress in the next hundred years unless they do."

And yet these women who "ought to

want" to vote, are excluded, according to Dr. Shaw from acquiring any "reason" for that vote. The net outcome is that suffrage, as most persons know, is simple fanaticism and blind faith in a theory that has never worked out in practice well enough to justify itself on facts and results.

If Dr. Shaw, who is admitted by the suffragists as their greatest exponent, cannot argue with her opponents on the results of "votes for women," after forty-five years of it in Wyoming, twenty-one years of it in Colorado, and eighteen years of it in Idaho and Utah—what is the matter with woman suffrage?

Difference of Opinion.

At the bottom, the difference between informed suffragists and informed anti-suffragists is simply this: The suffragist has been led to believe that she is partly right, and the anti-suffragist has been led to believe that she is right. The suffragist, therefore, is a partisan and a politician.

The suffragist wants her vote—no, not to do anything in particular with it, as to do anything in particular with it, she is the suffragist "straddle," practically every advocated reform. Even "humanitarian measures" were voted down at the Nashville convention of the National Suffrage Association, because these would-be feminist politicians don't want anything but a "piece of paper in a ballot box" to play with as they please, without responsibility for the execution or enforcement of the laws they attempt to legislate on the people, and without regarding it as anything more than a toy.

Prohibition the suffragists wouldn't officially advocate for anything under the sun—instead they seek to appease the temperance people by slinging mud at the "antis" as "allied with the liquor interests," and no matter how much sworn testimony to the contrary the anti-suffragist, the charge goes on just the same as the old "human being" and "women people" argument from the eighteenth century goes on. But your typical anti-suffragist, Dr. Shaw notwithstanding, sincerely wants to know "reasons why she should want suffrage."

And if she finds no reasons except a vague belief in misapplied slogans of the last century, she begins to investigate the reasons women should not vote.

Here, she doesn't need to depend on belief in what the next century might do with or without votes for women—she can look right across the country and find out what Colorado, Wyoming and the other States have done, and compare them with what women have gotten where they don't vote. And when she finds more and better legislation to protect herself and her children in States where women do not vote, and learns that public opinion, in direct relation to its nonpartisanism, is the most direct influence on the enactment of sane and constructive laws, she becomes convinced that political nonpartisanism is not only a blessing to woman as wife, mother, or worker outside of the home, but a more effective lever to get what she wants and needs from the government.

If you ask suffragists why Wyoming

makes no mention whatever of numerous good laws on the statute books of New York, Pennsylvania, Massachusetts, New Jersey, etc., all male suffrage States, they will reply:

"Well, you know there are so few women in Wyoming to men that they cannot get all the laws they want." One suffrage speaker declared that "there are five men to one woman in Wyoming." Of course, the census gives it 29 men to 19 women, but a suffragist cannot be expected to worry about a little thing like that.

However, it goes to illustrate—two pretty propositions to the anti-suffragist, that when women are outnumbered or opposed by men at the polls, they cannot do any more with their "little piece of paper" than the men will let them do anyhow, and every woman knows how much easier it is to get men to give her the protection she must have to lead a normal woman's life than it is to attempt to wrest it from them with their own weapons. Second, it shows that after forty-five years of suffrage, the appeal of the franchise for women has not caused the colonization of Wyoming.

Just think of it, every woman in America—since there are hardly any over forty-five—might have been all her life the absolute political "equal" of man in Wyoming had her "slavery" affected herself or her mother as much as some suffragists pretend to believe! And yet this whole State, with over twice the area of Pennsylvania, a State that would extend from Norfolk to New York and from Buffalo to Pittsburgh, a State with some of the finest scenery, great re-

sources, and the magnificent Yellowstone Park besides, hasn't acquired in forty-five years of woman suffrage as many women over twenty-one as the city of Harrisburg! Think what might have been done had the suffragists gone to Wyoming and accomplished something with the ballot, instead of talking about "wigan women vote."

EXPECT NEWMAN DECISION.

Ruling in Case of Commissioner May Come Tomorrow.

A decision in the appeal of Oliver P. Newman, chairman of the Board of District Commissioners, against whom ouster proceedings were brought by William Frizzell, is expected in the Court of Appeals tomorrow or Tuesday.

Regardless of the decision, the case will go to the United States Supreme Court.

The District Supreme Court by jury decided that Mr. Newman illegally held office, but the Commissioner through his counsel, Attorney Halston, decided on an appeal.

By the time the case finally is passed on by the United States Supreme Court Mr. Newman will have been in office three years, and, of course, will have lived in Washington that long, and it is probable that, should the decision go against him, President Wilson would reappoint him. Attorneys for both Mr. Frizzell and Mr. Newman plan to fight the case to a finish and give assurance of having the United States Supreme Court to finally pass on it.



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